

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## kRpa jUcuTaku-chAyAtarangiNi

In the kRti 'kRpa jUcuTaku' – rAga chAyAtarangiNi, SrI tyAgarAja  
pleads with the Lord to show mercy.

P kRpa jUcuTaku vELarA rAma

A aparAdhamulan(O)rva vaSamA-  
(y)<sup>1</sup>ana pOkavE sarivAralaO (kRpa)

C <sup>2</sup>param(A)rthamau mArgam(e)rugaru  
<sup>3</sup>prabhuvul(e)lla nIca sEvakulurA  
para lOka bhayam(e)nta kAnaru  
vara tyAgarAja hRt-sadana (kRpa)

Gist

O Lord rAma! O Great Lord resident in the heart of this tyAgarAja!

It is time to show mercy in the midst of my peers.  
Please do not say 'is it possible to forgive transgressions?'

All the Kings (or rich) are indeed lowly servants;  
they do not know the path which is conducive to ultimate truth;  
they do not understand how much the dread of the future world is.

Word-by-word Meaning

P O Lord rAma! It is time (vELarA) to show (jUcuTaku) mercy (kRpa).

A Please do not say (ana pOkavE) 'is it possible (vaSamA) (vaSamAyana) to  
forgive (Orva) (literally forbear) transgressions' (aparAdhamulanu)  
(aparAdhamulanOrva);

O Lord rAma! It is time to show mercy in the midst of my peers  
(sarivAralaO).

C All (ella) the Kings (or rich) (prabhuvulu) (prabhuvulella) are indeed lowly (nIca) servants (sEvakulurA);  
they do not know (erugaru) the path (mArgamu) (mArgamerugaru) which is conducive to ultimate truth (parama arthamu) (paramArthamau);  
they do not understand (kAnaru) (literally see) how much (enta) the dread (bhayamu) (bhayamenta) of the future (para) world (IOka) is;  
O Great (vara) Lord resident (sadana) in the heart (hRt) of this tyAgarAja!  
O Lord rAma! It is time to show mercy.

Notes –  
Variations –

References –

<sup>2</sup> – paramArthamau mArgamerugaru – they do not know the path conducive to the ultimate truth – Please also refer to kRti 'kAsiccEdE' rAga guaLipantu, wherein SrI tyAgarAja states –

hari dAsulu sEvimparu anucu prabhuvulu daya mAniri;  
paramencaka pOyiri.

"The Lords have abandoned compassion because devotees would not salute them; they failed to think of the next World."

Comments -

<sup>1</sup> – ana pOkavE – 'do not say so' - This is forestalling the Lord from making such a statement.

<sup>2</sup> – paramArthamau mArgamu – Path conducive to the ultimate truth. As the context here is 'Kings' (prabhuvulu), SrI tyAgarAja is probably referring to the rAja dharma. Please refer to essays on 'rAja dharma' based on manu and others - <http://www.esamskriti.com/essay-chapters/Science-of-Governance-by-Swami-Dayanand-Saraswati-1.aspx>

<sup>3</sup> – prabhuvulella nIca sEvakulurA - There is a story of Akbar - the Emperor. One of the Emperor's ministers eulogised Akbar that he (Akbar) is God indeed because Muslims pray 'allAhu akbar' – meaning 'God is Great'. Akbar thought it preposterous to call him God.

Once a mendicant came to the Court of Akbar to beg for alms. He was told that the Emperor was praying to the God (allAh). The mendicant returned without waiting for the Emperor. When Akbar enquired as to why the mendicant did not wait for him, his courtiers said that the mendicant said 'Hearing that Akbar is God, I came to the Emperor to beg for alms; but found the Emperor himself begging from the God; therefore, I would as well beg directly from Him'. Then Akbar realised that his minister was only flattering him.

Please also refer to Dikshitar kRti 'hiraNmayIM lakshmiIM' – rAga lalitA, wherein he states 'hIna mAnAvASrayaM tyajAmi' – I reject the refuge of mean people'.

<sup>3</sup> – prabhuvulella nIca sEvakulurA – The implication seems to be that he is not going to entreat any of these rich people as they are not worthy of being entreated. Therefore, he beseeches Lord to show compassion (kRpa jUcuTaku vELarA).

### Devanagari

ప. కృప జూచుటకు వెఱరా రామ  
అ. అపరాధముల(నో)ర్వ వశమా-  
    (య)న పొకవే సరివారలలో (కృప)  
చ. పర(మా)ర్థమౌ మార్గ(మె)రుగరు  
    ప్రభువు(లే)ల్ల నీచ సేవకులూరా  
    పర లోక భయ(మె)న్త కానరు  
    వర త్యాగరాజ హృత్సదన (కృప)

### English with Special Characters

pa. kṛpa jūcuṭaku vēḷarā rāma  
a. aparādhama(nō)rva vaśamā-  
    (ya)na pōkavē sarivāralalō (kṛpa)  
ca. para(mā)rthamau mārga(me)rugaru  
    prabhuvu(le)lla nīca sēvakulurā  
    para lōka bhaya(me)nta kānaru  
    vara tyāgarāja hṛtsadana (kṛpa)

### Telugu

ప. కృప జూచుటకు వేళరా రామ  
అ. అపరాధముల(నో)ర్వ వశమా-  
    (య)న పొకవే సరివారలలో (కృప)  
చ. పర(మా)ర్థమౌ మార్గ(మె)రుగరు  
    ప్రభువు(లే)ల్ల నీచ సేవకులురా  
    పర లోక భయ(మె)న్త కానరు  
    వర త్యాగరాజ హృత్సదన (కృప)

### Tamil

ప. కృప జూచుటకు వేళరా రామ  
అ. అపరాధముల(నో)ర్వ వశమా-  
    (య)న పొకవే సరివారలలో (కృప)  
చ. పర(మా)ర్థమౌ మార్గ(మె)రుగరు  
    ప్రభువు(లే)ల్ల నీచ సేవకులురా  
    పర లోక భయ(మె)న్త కానరు  
    వర త్యాగరాజ హృత్సదన (కృప)

வர த்யாக³ராஜ ஹ்ருத்-ஸத³ன (க்ருப)

கருணை புரிய வேளையய்யா, இராமா!

'குற்றங்களைப் பொறுக்கக் கூடுமா' யென

சொல்லப் போகாதே; ஈடானோரில்

கருணை புரிய வேளையய்யா, இராமா!

மெய்யறிவு சேர்க்கும் நெறியினையறிந்திலர்;

பிரபுக்களெல்லோரும் தாழ்ந்த சேவர்களய்யா!

மற்ற உலகத்தின் அச்சம் எத்தகையதென அறிந்திலர்;

தியாகராசனின் இதயத்துறை பெருந்தகையே!

கருணை புரிய வேளையய்யா, இராமா!

பிரபுக்கள் - மன்னர்கள் மற்றும் செல்வந்தர்கள்

மற்ற உலகம் - உயிர் நீத்தபின் எதிர்கொள்ளும் நிலைகள்

## Kannada

ಪ. ಕೃಪ ಜೂಝುಟಕು ವೇಳರಾ ರಾಮ

ಅ. ಅಪರಾಧಮುಲ(ನೋ)ರ್ದ್ವ ವಶಮಾ-

(ಯ)ನ ಪೋಕವೇ ಸರಿವಾರಲಲೋ (ಕೃಪ)

ಚ. ಪರ(ಮಾ)ರ್ದಮೌ ಮಾರ್ಗ(ಮೆ)ರುಗರು

ಪ್ರಭುವು(ಲಿ)ಲ್ಲ ನೀಚ ಸೇವಕುಲರಾ

ಪರ ಲೋಕ ಭಯ(ಮೆ)ನ ಕಾನರು

ವರ ತ್ಯಾಗರಾಜ ಹೃತ್ಸದನ (ಕೃಪ)

## Malayalam

೧. ಕೃಪ ಜುಝುಟಕು ವೇಳರಾ ರಾಮ

೨. ಅಪರಾಧಮುಲ(ನೋ)ರ್ದ್ವ ವಶಮಾ-

(ಯ)ನ ಪೋಕವೇ ಸರಿವಾರಲಲೋ (ಕೃಪ)

೩. ಪರ(ಮಾ)ರ್ದಮೌ ಮಾರ್ಗ(ಮೆ)ರುಗರು

ಪ್ರಭುವು(ಲಿ)ಲ್ಲ ನೀಚ ಸೇವಕುಲರಾ

ಪರ ಲೋಕ ಭಯ(ಮೆ)ನ ಕಾನರು

ವರ ತ್ಯಾಗರಾಜ ಹೃತ್ಸದನ (ಕೃಪ)

## Assamese

১. কৃপ জুচুটকু বেলবাঁ বাম

২. অপৰাধমূল(নো)ৰ্ৱ বশমা-

(ୟ)ନ ପୋକରେ ସରିବାବଳଲୋ (କୃପ)

ଚ. ପର(ମା)ର୍ଥମୌ ମାର୍ଗ(ମେ)ରୁଗରୁ

ପ୍ରଭୁବୁ(ଲେ)ଲ୍ଲ ନୀଚ ସେବକୁଳୁରା

ପର ଲୋକ ଭୟ(ମେ)ନ୍ତ କାନରୁ

ବର ଆଗରାଜ ହଞ୍ଜନ (କୃପ)

## Bengali

ପ. କୃପ ଜୁଟୁଟକୁ ବେଲରା ରାମ

ଅ. ଅପରାଧମୂଳ(ନୋ)ର୍ବ ବଞ୍ଚାମା-

(ୟ)ନ ପୋକରେ ସରିବାରବଳଲୋ (କୃପ)

ଚ. ପର(ମା)ର୍ଥମୌ ମାର୍ଗ(ମେ)ରୁଗରୁ

ପ୍ରଭୁବୁ(ଲେ)ଲ୍ଲ ନୀଚ ସେବକୁଳୁରା

ପର ଲୋକ ଭୟ(ମେ)ନ୍ତ କାନରୁ

ବର ଆଗରାଜ ହଞ୍ଜନ (କୃପ)

## Gujarati

୫. କୃପ ଗୁଟୁଟକୁ ଦେଲରା ରାମ

ଅ. ଅପରାଧମୂଳ(ନୋ)ର୍ବ ବଞ୍ଚାମା-

(ୟ)ନ ପୋକରେ ସରିବାରବଳଲୋ (କୃପ)

୫. ପର(ମା)ର୍ଥମୌ ମାର୍ଗ(ମେ)ରୁଗରୁ

ପ୍ରଭୁବୁ(ଲେ)ଲ୍ଲ ନୀଚ ସେବକୁଳୁରା

ପର ଲୋକ ଭୟ(ମେ)ନ୍ତ କାନରୁ

ବର ଆଗରାଜ ହଞ୍ଜନ (କୃପ)

## Oriya

ପ. କୃପ ଜୁଟୁଟକୁ ବେଲରା ରାମ

ଅ. ଅପରାଧମୂଳ(ନୋ)ର୍ବ ବଞ୍ଚାମା-

(ୟ)ନ ପୋକରେ ସରିବାରବଳଲୋ (କୃପ)

ଚ. ପର(ମା)ର୍ଥମୌ ମାର୍ଗ(ମେ)ରୁଗରୁ

ਪੁਰਖੂ(ਲੇ)ਲੂ ਨੀਰ ਬੇਭੂਕੂਕੂਕੂ  
ਧਰ ਲੇਕ ਭਯੂ(ਲੇ)ਲੂ ਕਾਨਰੂ  
ਭਰ ਭਯੂਕੂਕੂਕੂ (ਕੂਧ)

## **Punjabi**

ਪ. ਕ੍ਰਿਪ ਜੁਚੁਟਕੁ ਵੇਲਰਾ ਰਾਮ

ਅ. ਅਪਰਾਧਮੁਲ(ਨੇ)ਰੂ ਵਸਮਾ-

(ਯ)ਨ ਪੋਕਵੇ ਸਰਿਵਾਰਲਲੇ (ਕ੍ਰਿਪ)

ਚ. ਪਰ(ਮਾ)ਰਥਮੋ ਮਾਰਗ(ਮੇ)ਰੁਗਰੁ

ਪ੍ਰਭੁਵੁ(ਲੇ)ਲਲ ਨੀਚ ਸੇਵਕੁਲੁਰਾ

ਪਰ ਲੋਕ ਭਯੂ(ਮੇ)ਨਤ ਕਾਨਰੁ

ਵਰ ਤਯਾਰਗਜ ਹ੍ਰਿਤਸਦਨ (ਕ੍ਰਿਪ)